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Felspar is very common, and yields a rich soil. Veins of it are laid bare along the banks of the Ghat roads. In many places it is reduced to a white powder, the kaolin or porcelain clay, with which marketable chunam is adulterated. Mica is frequently seen, and here and there the roads glitter with its shining scales. After heavy showers the water channels along the sides of roads which had been metalled with syenite, appear covered with a sparkling blackish sand, the hornblende of the decomposed syenite. Common quartz occurs most frequently in small pieces of uncrystalline form. The considerable amount of carbonate of lime in the ashes of the Matti tree, (Terminalia coriacea) a tree largely distributed all over the eastern parts of Coorg, proves the presence of limestone in the soil of that region.

Mines there are none in Coorg, and it would appear, that except traces of iron in the shape of oxydes no metals exist. The gold ore, which a certain adventurer recently claimed to have discovered in Coorg, proved to be only mica embedded in quartz.

Rivers and their course. From the configuration of the country already described, it is evident, that the main drainage of Coorg is in an easterly direction towards the Bay of Bengal; while the mountain torrents of the western declivities of the Ghats flow into the Indian Ocean.

The Coorg rivers are not remarkable either for width or depth, but their water supply is everywhere abundant throughout the year. As their sources are high up in the mountains and their courses over steep declivities, the streams are impelled with great rapidity over generally very rocky beds; which render them almost wholly useless for navigation of any kind, and owing to the height of their banks and the unevenness of the country, few of them allow of artificial irrigation, but the rivulets are everywhere laid under contribution.

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133 The minor streams vary only in size, which depends upon the length of their course, their general characteristics being the same. They swell with the freshes in the early part of June and flow with violent and boisterous rapidity till October, when they gradually subside in their normal dimensions.

[132] The south-westerly monsoon floods the uplands of Coorg against which it partially breaks, with such a torrent of rain, that during its prevalence small rills, out of which a thirsty herd does not care to drink, are suddenly transformed into streams that are impassable for many days.

133 103 Of the rivers that flow to the westward the *Barapole* (bare *Can.* empty, bare; pole or hole *Can.* river) is the most considerable. It rises with the *Lakshmana-tírta* and *Pápanáshe* on the same plateau of the Brahmagiri hills in Kiggatnád and flows for several miles in almost a straight line through a deep mountain gorge, where it is joined by a tributary that falls over a perpendicular rock of great height and forms a beautiful cascade near the Kudiál coffee estate. Near the Malayalam frontier the Barapole leaps into a chasm upwards of 200 feet deep, and forms a waterfall that, with the wild gloomy forest scenery around, is remarkably picturesque. Then for two miles this river runs along the Coorg frontier up to the point where the *Kallahole* (kallu *Can.* stone) descending through the Heggala-pass unites with it, when the combined streams enter Malabar and debouch near Chiracal into the sea. [487] The Barapole receives the rainfall of 192 square miles, and is navigable from the sea to within 16 miles off the foot of the Ghats. Near Chávachári on the road to Cannanore it is spanned by a wooden bridge, resting on high stone pillars.

The next stream of importance is the *Nujikal* which drains the Sampáji valley, and follows the main road as far as Sulya, when it turns to the west, receives a tributary that originates on the western slopes of the Todicána-pass and Tala-Káveri,

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and falls, under the name of Basavani river, near Kasergóde, into the sea. C 133 103

The *Kumáradhári* (Kumára *Sans.* son, god of war, the son of Shiva; dhára *Sans.* edge, stream) rises near the Subramanya hill and carries off but little of the Coorg waters. For some distance it forms the northern boundary along the Bisilu-pass (bisilu *Can.* heat). A number of tributaries from north and south swell its waters, the largest of them being the *Nétrávati* (nétra *Sans.* eye) which joins it near the village Uppinangadi (uppu *Can.* salt, angadi mart) and thenceforth gives its own name to the rest of the course of this fine river, which near Mangalore meets the sea. The Nétrávati, though useless for purposes of irrigation, is of considerable commercial value. Boats of large size are safely carried from Mangalore as far as Bantwal or Pánemangalur and smaller craft proceed even beyond Uppinangadi. C [487]

The chief of the Coorg rivers, both as to size and importance, is the *Kávéri*; considering the volume of water it gathers during a course of nearly 400 miles through Mysore, along Salem and Coimbatore through Trichinopoly to Tanjore, where it is almost lost in that garden of India; the Kávéri may well be included amongst the principal rivers of the Peninsula. It rises on the Brahmagiri at a place called Tala-Kávéri (tale *Can.* head) on the very verge of the Western Ghats, where they form a sharp angle with the Benganád range. Another stream, the Kánake, starts close by and after a short run joins the Kávéri at the foot of the hill near the village Bhágamandala (bhágia *Sans.* wealth, felicity; mandala, region). At both places on the top and at the foot of the hill there are temples of great repute for sanctity among the Hindus, which are yearly resorted to by thousands of pilgrims from the adjoining countries. The Kávéri is, according to Brahminical legend, the holiest river in India. Even the holy goddess Ganga resorts underground to the all purifying floods of the I [778] [788] [823] [805]

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grims from Malayálam, Tulu and Mysore repair to the sacred place by thousands. Distinguished amongst these are the Brahmini-widows—those sad figures, clothed with reddish brown garments, one end of which covers the shorn head. A bundle under one arm they trudge along, supported by a stick; perhaps they come by their own impulse, perhaps in the name and for the benefit of some sick relation. The nearer the pilgrims approach the end of their journey, the more frequent and the more numerous are the festive caravans of men, women and children in holiday-costume, who now rest in picturesque groups on the shady banks of streams, now proceed in gay defiles over the grassy hills. With the last ascent of a small elevation near the foot of the Tala-Káveri-hill the view of the upper basin of the Káveri valley, which is rather wide and flanked by steep hills, suddenly bursts upon us. The Bhágamandala temple with its copper roof is conspicuous in the middle of the valley and close to the Káveri. A few rows of houses near it are changed into a busy mart. Thousands of people move to and fro, and the humming noise of the multitude sounds like the distant surf of the ocean. Hundreds are engaged in bathing in the sacred stream before they enter the temple, which forms a large square with an open centre like a Coorg house. Along the road pedlars are squatted behind their paltry wares which are spread under a flimsy awning. Mendicant Sanyásis with hollow sounding conch and brass gong in hand push, blowing and ringing, through the crowd. Hourly the multitude increases; new arrivals descend from all the neighbouring mountain pathways into the valley. Hundreds of people have already proceeded to reach the Káveri source, in order to build for themselves and their expected friends sheltering booths against the cold damp night air. A pathway leads over paddy-fields through steep jungle and over rocky mountain ridges to the sacred spot. As they ascend, they shout "Náráyana, Oh!

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exists amongst the ryots. The Kiggatnád rice-fields are extensive and fertile, the grass-lands parklike, the mountain streams numerous, and the forests and jungles rich in valuable timber and bamboos. The Marenád- and Brahmagiri-hills with their cascades of the Barapolle and Lakmanatírtha are picturesque and their shólas and dense forests give cover to a variety of game. Many of the undulating grass-hills (Báne), being almost bare of trees and free from stones, seem admirably suited for dry cultivation, besides there are large pieces of other waste land; but the population is rather scanty and hardly sufficient for the cultivation of their rice-fields, since the abolishment of slavery. There are both European and native coffee-plantations in the Marenád-hills; but the natives seem to derive the greater profit from them. This taluq is in great want of good roads. There is only the military highroad from Periapatna to Cannanore, which is joined at the Gonikopal bridge by a branch road leading to Ponnappet; a trace has been cut to the Taluq-Kacheri and on to Kúrchi to connect Coorg with Wynád, but the work has been stopped. From Marenád a steep ghat, called the Mépalé-ghat, leads into the Malabar country and is used by the Lumbánies and Koramárs, who once a year carry rice from and salt into Coorg. A footpath leads into Wynád over the Brahmagiris by way of Tiranelli.

The south-eastern corner of Kiggatnád is unhealthy and strangers can scarcely be induced to settle there, in spite of the nearness of Kuttadámma's famous sanctuary, which cannot render the place more salubrious; fever, spleen and dropsy are the local diseases.

The Taluq-Kacheri is in *Hudikéri*. The place is well selected, being central and in a healthy locality on the top of a beautiful grass hill, whence a fine view of the Brahmagiris and Marenád-hills is obtained. An English School has been lately established and is promising well.